

CALVARY BIBLE CHURCH

living witness
to God's
faithfulness

by
Una G. Pine

**Revised
1986**



Foreword

A seed thought planted in the spring by Dr. Jack Rayburn, approved by Pastor, took root immediately in my mind: A history of our 125-year old-church? Of course! And since my memories probably reach farther back into the past than any others still with us, I accepted the challenge joyfully.

This must, of necessity, be the story as seen from my perspective, and will certainly be far from complete. Moreover, the purpose is not to write a chronicle of its members, but to show how God has sovereignly worked through the years to preserve this body of believers through times of stress as well as times of peace. Certainly our survival is convincing testimony to God's faithfulness!

"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." (Deut. 7:9)

The following bit of "ancient history" may be of interest:

The family having the longest history of membership is the Brown-Pine family. Mrs. Katherine Brown united with the church in 1882 followed by her daughter Lillian Brown Pine in 1884 and granddaughter Una Pine in 1912, adding up to 96 years of continuous active membership for this family.

Next, the Dillinger-Keeny family traces its roots in the church back to 1892 when Mrs. Lila Dillinger, mother of Alice, grandmother of Brud Keeny, Bob Keeny and Estelle Keeny Hollow, joined the church--86 years of continuous active



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Alice Dillinger



Nellie Hocking Blakemore

membership. (Brud served as Deacon and Sunday School Superintendent for many years.)

Nellie Adams Hocking attended Sunday School from 1911, becoming a member of the church later on, which means that she has been one of us for 67 years. Anna Rowe has attended since 1918--a period of 60 years; and that completes the roster of "old families" still active in the church in 1978.

Many have come and gone, having made contributions to the life of the church according to their spiritual gifts. It is to all of those faithful men and women who kept burning the light, that this sketchy history is dedicated on this 125th Anniversary, October 15, 1978.

One might well ask: How did this, our Congregational Church survive the past century when most major denominations have declined, and the Congregational denomination has become completely apostate? Launched by the Pilgrims in 1620, it had a proud heritage. Strictly orthodox, evangelical and evangelistic, established such Christian schools as Harvard, Yale and many others, produced evangelists Finney and Moody, organized the first missionary society and sent out the first missionaries, tragically this denomination was one of the first to fall prey to the 19th Century "higher criticism" of German theologians. Little by little, faith in the Bible as God's authoritative word was eroded, and the inevitable decline resulted. How then did we escape, and enjoy today a strength and vigor greater than at any period in the past? This history has been written to answer that question.

October, 1978

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Early Days

While the discovery of gold brought prospectors to this area as early as 1848, it was not until the discovery of gold quartz in 1850 that the little mining town of Grass Valley experienced rapid growth. When this took place, the mainline denominations realized the need, and in the early 1850's four churches were established: Catholic, Methodist, Episcopal and the Congregational - October 15, 1853, with Rev. J. G. Hale as pastor, and a membership of 296 by 1884.

The original building located at Neal and Church Streets was sold to the Methodist and a new building erected in 1892 at the same location. It cost \$8,300 and was largely funded by the Coleman Brothers, owners of the Idaho-Maryland Mine. They were early members of the church, and long contributed toward its support. This building was used until 1970 when it became wholly inadequate. It was razed by Herb Nies and sons, the property sold, and a new church built on Colfax Highway at Union Hill.

Early Church Government

Originally, there was a Congregational "Church" and a Congregational "Society." The church consisted of those who subscribed to the Confession of Faith and Covenant given below, while the Society included those who agreed only "to be faithful in attendance, contribute to its funds and give assent to its regulations." They had different Boards, consisting of five trustees, "of whom three must be members of the church." Observation: Were the seeds of eventual apostasy planted in this mixed multitude?

In the church, there was an examining committee, consisting of pastor, deacons and two

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other members to approve applicants for membership, to examine and conduct all cases of discipline, to bring offenders before the church for charges and for trial. The Lord's supper was observed quarterly, preceded by a preparatory service held the previous prayer meeting evening.

Our church today goes beyond the early church in the matter of receiving members. All persons interested in membership must attend a six-week Pastor's class in which church doctrine and government are fully discussed. If upon completion of these sessions, persons give clear evidence of their faith in Christ as their only sufficient Savior, and wish to become members, they are examined by the Board of Elders and recommended for membership. The congregation then votes to receive them. No members are accepted by "letter" alone.

Early Church Confession and Covenant

The Confession of Faith of 1884 reveals that they believed in the inspiration of the Bible - "the only unerring rule of faith and practice, the Triune God, self-existent, eternal, perfectly holy, creator and rightful disposer of all things; Jesus Christ, the Eternal Word made flesh, Who, by His death made atonement for sin, the universal state of fallen man. That they, and they only, will be saved by the merits of Christ who are born of the Spirit and united by a living faith in the Son of God. That God has appointed a day of judgment, of resurrection of the dead, when the righteous will enter an eternal happiness and the wicked eternal misery."

The Church Covenant accepted by members pledged them to take "the Lord Jehovah to be our God; the Lord Jesus Christ to be our Ruler, Teacher and Savior; the Holy Spirit to be our

Guide and Sanctifier; and the Holy Scriptures to be our rule of faith and practice.

"We make an unreserved surrender of ourselves and whatever belongs to us to the service of God; promising to promote with all our powers the interest of the religion of Christ, and recommend it by presenting in our conduct a constant example of justice, temperance, charity and godliness.

"We further promise to walk together in Christian affection, in discharge of Christian duty, and in submission to its watch and discipline.

"Relying for assistance on the Holy Spirit, we make these solemn declarations and promises in the presence of angels, in the presence of God the Creator and Judge of us all."

Observation: The above gives us a clue to our survival: There has always been a group of members who took the Confession and Covenant seriously and lived accordingly.

Little can be said of the first 40 or 50 years since records were destroyed in a fire during the early twenties. My grandmother, Katherine (Kate) Brown, joined the church at the time of Rev. W. A. Tenney's ministry, 1881-1884. This pastor seemed to have distinguished himself by presenting new mothers with his own handmade chests of drawers, two of which remain in our family and one in the Dillingers - always referred to as "Tenneys."

It seems that one of the pastors of that period left under a cloud after less than two years, and none remained for more than four or five (approximately), although Rev. F. E. Dell served as pastor three different times: 1902-

1906, 1909-1910, and 1921-1923. He returned the second and third times to pour oil on troubled waters according to grandmother's accounts. Rev. Dell was eloquent, having served on Chautauqua circuits at times. He was genuinely loved and greatly admired for his devotion to his gifted wife who suffered a serious speech handicap.

Rev. Ben F. Sargent (1910-1913) reactivated Christian Endeavor, the interdenominational youth organization begun February 2, 1882 by a Congregational pastor in Maine, Dr. Francis R. Clark. Christian Endeavor spread rapidly, reaching our church during the pastorate of D. D. Bowman, December 1890. My mother, Lillian Brown, was a charter member and her daughter became a member of the reorganized group about 1912. This group, of which Nellie Hocking and I are the only members still in this church, grew under the devoted leadership of Mrs. Alice O'Connor during the next few years to a membership of 77, and at times was the dominant force in the church. We won the state banner for all around excellence in 1916. Many young lives were changed, and it was at this time I accepted Christ.

We drew young people from all churches because of the excellence of the C. E. program which stressed personal commitment to Christ, daily Bible reading and prayer, plus a comprehensive training for service in the church. Christian Endeavor was without doubt, the finest youth training organization ever devised, and flourished world-wide until liberalism invaded the churches and forced out this strictly Bible-based organization.

Rev. J. E. Tedford, a deeply spiritual man and beloved pastor, came to us in 1914, and had a vital part in the growth of the young people. He remained until February, 1919.

It was during Rev. Tedford's ministry that our Sunday School, under the direction of Mr. A. Folger, dedicated superintendent, reached an enrollment of 338. This included a branch Sunday School of about 38 children in the east Grass Valley area held Sunday afternoons in the home of Kate Brown, assisted by her granddaughter and friend, Florence Geach Crosier. Elaborate Sunday School programs were presented at this time, and one year a float was entered in the Fourth of July parade.

It was at the end of Rev. Tedford's ministry in late 1918 and early 1919 that we were visited by the plague of influenza that took members of many families. The Tedfords were all ill at the same time and their son, Arlo, died in January. (They had lost another son, Orlin, earlier in their ministry. They had one daughter, Opal.) The following February, 1919, the Tedfords left with very heavy hearts.

Dr. Clarence E. Robinson arrived in June, 1919, and departed at the request of the church one year and three months later. This was our first brush with liberalism, and our rejection, STEP ONE in our preservation as a church.

Some early pastors, it appears, fed the people a rather lean diet, but at least they conformed to the orthodox views of the church. Certainly the three pastors preceding Dr. Robinson believed in and faithfully preached the Word of God. Rev. Dell returned at this time as interim pastor, remaining two years.

Rev. Elmer O. Chapel arrived in 1923 and remained 16 years. Early in his ministry, 1924-1925, the church was renovated, two beautiful stained glass windows in memory of the Watts and Finnie families were presented and a pipe organ

installed. Former members were solicited for funds and businessmen called upon for financial assistance. The Coleman brothers were asked for contributions. This unscriptural practice gradually led to a financial crisis when members were requested by the pastor to contribute their missionary money to the general fund and all missionary giving ceased.

Men were few, and women fulfilled most functions of the church. We had two elderly deacons, Lewis Wheeler and William Rogers; at times they were the only men present in the morning services. Due to the absence of capable men, there were a few occasions during this period when forced to be absent, the pastor called upon me to conduct the service and give the message. This was truly a low point in our history according to I Tim. 2:12.

Then, the crowning blow: the pastor brought in a woman evangelist-healer. This succeeded in dividing the church, and if the Lord had not intervened to preserve this body of believers for which He had definite future plans, the First Congregational Church of Grass Valley would probably have ceased to exist in the late 1930's. The kindest thing that can be said is that the pastor was ill these later years of his ministry, suffering from diabetes. The Lord finally took him Home to preserve the church (I Cor. 11:23-34).

Rev. Herschel Fravel followed in 1939, and had the courage to attack some of the unscriptural practices of the church. Since the earliest days, the ladies had held bazaars, bake sales, etc., to assist financially, businessmen solicited for funds, and this, the pastor called to our attention, was wrong. The world must not be called upon to support the Lord's ministry, and these practices ceased. Tithing as a biblical principle was presented, and from that time on, we

trusted God to supply our needs through His people. This was one decisive and immeasurably important step toward recovery. STEP TWO: Biblical principle applied to God's glory and our ultimate good.

Rev. Willard W. Turner, 1945-1952, was a kindly man, a true pastor, who loved the Lord and His Word. He gave the church years of devoted, unselfish service until a heart attack forced his retirement. He was loved by many townspeople for his readiness to assist or comfort any in need.

Our Sunday School grew at this time to an enrollment of about 200.

It was during Rev. Turner's ministry that a radio station, KGFN, was built in Grass Valley in commemoration of the 1849 gold rush. Rev. Turner aided me in securing time on this station for a 15-minute program, Monday through Friday at 6:15 p.m., of Bible reading and sacred music which I called "Bible Meditations." It was aired from Thanksgiving to Christmas, and again for six weeks before Easter. Our young people and adult groups also shared with other churches a Sunday evening program.

Most important of all, it was at Rev. Turner's insistence that all ties with the Congregational denomination be severed. This was STEP THREE taken in obedience to God's Word (II Cor. 6:14-18), that preserved us as members of the Body of Christ.

Rhys Miner came to the church in 1952 and quickly began preparations for a church centennial observance, October, 1953.

Since Pastor Miner was an active member of the Independent Fundamental Churches of America,

the church was soon involved in I.F.C.A. missions, in fellowship with I.F.C.A. churches in the area, and came very close to affiliating with this movement.

Some corrections were made in our church government which were beneficial and long overdue. We began to realize that women should not be teaching men, nor should they serve on the official Church Board (I Tim. 2:12). This cost me the couples' Sunday School class which had been a joy, and a place on the Board, but these changes to comply with Scripture were STEP FOUR toward the church the Lord had in mind.

It was during this time that a rustic chapel was built at the fairgrounds, later replaced by an attractive permanent building where many and varied means have been used to present the Gospel to fairgoers.

At this time also an interchurch gospel team began a ministry to hospitals, rest homes and jails.

Gradually, I.F.C.A. pressure increased resulting finally in a confrontation regarding support of Billy Graham--anathema to I.F.C.A. leaders. This brought division, bitterness and the eventual removal of the pastor. We had reached another low point in our history, but thankfully, it was the point from which we began a steady climb upward as Rev. Best came to us.

Rev. James Best, 1959-1963, won the hearts of the townspeople as well as the congregation by his open, boyish friendliness. Through him the Lord applied the balm so needed by our wounded spirits.

He was an Evangelical Free Church pastor, and we investigated the advisability of joining this

denomination for the sake of having fellowship with other churches. We decided against it, mainly because we were unable to support their missionary program in addition to our own, and we also were reluctant to surrender our independence.

We enjoyed outstanding missionary conferences during these three years, the greatest perhaps in 1960, when from October 9-16, we enjoyed the ministry of Dr. Dick Hillis, Norm Nelson, Overseas Crusades; Milre Lisso, L.A.M.; Joy Ridderhof, Gospel Recordings; Richard Bronson, Far East Broadcasting Company; Edwin R. Green, World Gospel Crusades; and Rev. William Pontier, Africa Inland Mission. We also doubled our missionary budget.

It was Rev. Best who encouraged me to use my retirement years writing "Our Weekly Mirror," a devotional missionary newsletter, which has continued for 18 years.

At this time the 6:30 a.m. prayer meetings were started. These continue on Tuesdays for men, while a ladies prayer meeting for missionaries and the church is held Wednesday mornings. Other prayer groups meet at various times, and a prayer chain is maintained for emergency needs.

Perhaps the most far-reaching contribution to our future was Pastor Best's recommendation for the future calling of pastors--replacing the former practice of hearing many candidates and eventually choosing the most popular by vote of the congregation. This plan was eagerly accepted and implemented by Dr. Jack Rayburn, Chairman of the Pulpit Supply Committee appointed to seek Rev. Best's successor. It consisted of the following:

By means of comprehensive questionnaire sent to candidates at seminary and Bible colleges, it was possible for the pulpit committee, by much

prayer and consideration, to determine the applicant suitable to our situation. By the same token, the applicant could judge the desirability of the position. Information concerning the community, schools, etc., was also enclosed. When both committee and applicant were agreed, the candidate was called to spend a week in ministry when the decision was made by vote of the congregation and acceptance of the pastor. In every case, the vote has been unanimous resulting in a unity never achieved by the former method. This procedure was used in calling Dr. Cardy and also Rev. Simpson.

Dr. Cardy, 1963-1967, was every inch a minister. Our first seminary trained pastor in many years, he brought to us from his Dallas Seminary background a rich teaching ministry that was needed and deeply appreciated.

Dr. Cardy introduced B.M.A., a Bible memory program in which 50 adults and young people participated the first year. B.M.A. continued for several years, enriching many of our lives.

One change was made that conformed us more to the pattern of a biblical church: the adoption of a Board of Elders concerned more with spiritual matters and a Board of Deacons responsible for the physical property (Acts 6 and 14:23), with strong emphasis upon their qualifications as listed in I Tim. 3, and I Peter 5. This practice continues, and was STEP FIVE in our growth.

This practice of appointing responsible men to work with the pastors in carrying on the business of the church, as opposed to the old way of bringing everything to the congregation for decision makes for a unity of spirit that is a valuable asset (Eph. 4:1-3).

It was at this time the name of our church was changed. Some of our newer members were unhappy to be known as Congregationalists. It seemed sad to lose our identity in this way, but since Congregationalism had been stripped of any semblance to a biblical church, it was necessary. The name was changed to Calvary Bible Church, and Articles of Incorporation revised May, 1966.

Our present pastor, Ronald L. Simpson, Th.M., graduate of Dallas Theological Seminary and wife Barbara, began their ministry July, 1967 in the old church just as we were well into the building program. Thus, he inherited the arduous task of piloting the project through most of its construction, and his experienced guidance proved invaluable.

Of great blessing to many has been Pastor Simpson's counseling ministry, his gift of exhortation and skill in unifying the Body of Christ. The church has enjoyed its greatest growth these past few years as newcomers, searching for a church home where they would be fed spiritually, found that Calvary Bible Church met their needs.

Of special interest to our people will be the fact that it was a Congregationalist Bible teacher and conference speaker from Ohio, Dr. Lewis Sperry Chafer, who became alarmed in 1920 at the "theological erosion" that was making its mark on the church. He and a group of Bible expositors became burdened by the need for a new school to train young men for the ministry; young men who were not receiving adequate biblical training.

Their concern and prayers led to the opening of Dallas Theological Seminary, October 1, 1924, with a student body of 13 and faculty of three. This Bible-centered school, "fully dedicated to the power and inerrancy of the Bible," has grown to a 1977-78 student body of 1,240 and a faculty

of 56 - the fourth largest seminary in the world.

In the great goodness of God our church has been immeasurably blessed through the ministry of Dallas graduates over the past 15 years - Clare E. Cardy, Ronald L. Simpson, Paul R. Goeller and Dan Iles, all of whom faithfully present the Word of God as "a divine revelation accurately given." (Chafer)

Growth and Expansion

The pressing need for Sunday School space in 1961 resulted in the purchase of the old Women's Improvement Club building next to the parsonage (in early days, the home of a Carmelite Christian Church). Plans were made to build an educational building on this and the parsonage site, but proved impractical since we were in No. 1 fire zone, and costs would have been prohibitive. A search began for a new location.

The decision to relocate was a traumatic experience for some of us whose roots were so deeply imbedded. This "Pine" was convinced that she could never be transplanted without dire results, but, of course, she survived it with no ill effects, and no one could be happier in our beautiful new building in its superb setting among the pines and cedars on Colfax Highway. Nor could anyone be more deeply grateful for the manifest goodness of God to us in all of these past 15 years. Few churches in small communities enjoy the breadth and depth of Scripture teaching and preaching with which we are weekly blessed. Our rapid growth is understandable, necessitating two morning services in 1977, while the evening service is also very well attended.

The four and one-half acres at Union Hill purchased in 1964 cost \$23,000. This debt was paid off approximately one year later and the mortgage burned on Sunday, May 16, 1965, at an impressive ceremony held at the site under the direction of Dr. Clare E. Cardy, pastor, Dr. C. Jackson Rayburn, John Frey and John Lusk, members of the Church Board.

This building program was financed in the early stages by a bond issue of \$110,000, July, 1966-1967, by personal loans and the generous gifts of the church family. We can only give God the glory for enabling this comparatively small group to supply the need month-by-month in order to make possible this pay-as-you-go building operation.

David Miller, architect, Don Bass, superintendent, assisted by Herb Nies and sons, Paul and Dale, plus many volunteer assistants, probably the most faithful--the 77-year-old Fred Jacobsen, worked from 1966 until 1976 to complete the building which is already crowded to capacity.

The last service in the old church was held April 18, 1970; the first service in the new church the following Sunday before it was quite completed. The month of May, 1970 was dedication month with Dr. Clare E. Cardy returning from Albuquerque, N. M. to preach the first dedicatory sermon on May 3. Rev. Bill Gwinn and Rev. Lee Toms filled the pulpit on succeeding Sundays.

A great effort was made to finish in time for the wedding of Carolyn Jones to Ary Velloso on June 20; they have the distinction of having the first wedding in the new church.

The old building was razed--a monumental task--by Herb and Paul Nies, and the property sold in 1970.

We were without an organ for a time, and it was a happy day when we finally acquired one. Cecil Brown, his family and a group he had trained, assembled the instrument which has added tremendously to our services. It, too, was a monumental task. Helene Patterson, faithful and beloved organist for many years until her husband's illness forced retirement, was succeeded by Laverne Davidson who "follows in her train."

Our New Building

It is little wonder that the design of our beautiful church is so appealing - so satisfying to us, and to others for it came from God Himself!

Architect David Miller was to present a plan to the Church Board at a certain date, but he was having great difficulty. He had designed city churches, but never one to be built in a wooded setting. Every plan he drew was obviously wrong when he placed it against the overlay. They simply did not fit the surroundings. Discouraged one evening after another failure, the thought struck him: "No wonder I'm having trouble, I'm trying to do this myself!" Bowing his head on his folded hands, he prayed for wisdom. After a time he lifted his head and as his eyes opened, he noticed his position - arms extended on the desks, hands folded - "That's it!" he exclaimed. "Praying hands the design of the sanctuary in the center, wings on either side." The sketch was made, the Board heard the story, enthusiastically accepted the design and we rejoice and give thanks every time we enter to worship.

In May, 1971 our intern program began with the arrival of Craig and Barbara Prather to work with the young people. Craig was a junior student at Dallas Seminary. This young couple captivated our hearts, and began a work among our youth that has continued to this day. Their goal was the mission field - D.V. - and when their training was completed, C.A.M. assigned them to Madrid, Spain. We "adopted" them into our church missionary family, so that we now have three families on the field and one in preparation. Our monthly support, \$1,700.

The following summer we enjoyed a ministry mainly among young married couples under the effective leadership of Tom and Mary Priest. Tom was also a Dallas graduate. He was followed the next summer by John and Sue Kunz of Dallas, each filling a vital part in our church program.

Dan and Linda Iles' brief but fruitful ministry as Christian Education Director (1976-1978) was diverted to our newly formed "sister church" in the southwestern section of our county - Combie Bible Church. Gradually, and regretfully, his service is being phased out at CBC, and by the end of 1978, it is expected that he will be their full-time pastor.

Dan was a 1976 graduate of Dallas Seminary, and has contributed greatly to the development of Sunday School and youth groups, as he has worked tirelessly at both churches this past year. We have also been blessed by his beautiful voice.

A successor has been chosen - Allan Kreiss, graduate of Western Conservative Theological Seminary with a degree in Christian Education. He will take up his duties in September.

tions to our staff, coming to us from Biola as youth pastor. In this short time, they have contributed largely toward the spiritual growth of the young people and are greatly loved by them -- by all!

Pastoral Staff Increased

By this time, we had grown to the place where an assistant was needed, and the place of associate pastor was filled by the goodness of God in sending Paul R. Goeller, Th.M., and his wife Vivian, September, 1973. Paul was a 1973 graduate of Dallas Theological Seminary and has tremendously enriched our lives as he has exercised his very special gift of teaching. Under his direction, many home Bible classes have been started, and continue to contribute toward the spiritual growth of those participating.

Perhaps the most significant contribution except for Paul's weekly Sunday evening teaching ministry, has been his early morning Bible classes each Wednesday for law enforcement officers. Through his contacts, his teaching, discipling and the encouragement of Christians on the force, many of these men have come to a sound and growing faith in Christ.

Great Commission Obeyed

From 1853 until 1967--a period of 114 years, to my knowledge, no young person had gone into foreign missionary service until March, 1967 when Jim Kemp was ordained, and with his wife Judy, commissioned for service with Overseas Crusades in Sao Paulo, Brazil, where they continue to serve. Jim has had an outstanding ministry to young people, discipling and training young men for evangelism through 27 Vencedores por Cristo teams.

Later this VPC organization grew to a point of maturity where they directed their own ministry and the Kemps gave themselves to conferences and seminars for pastors, couples, young people and to writing. Jim has written six books and Judy one on subjects related to the needs of these groups. They have two adopted Brazilian daughters: Mindy (17) and Marcia (15).

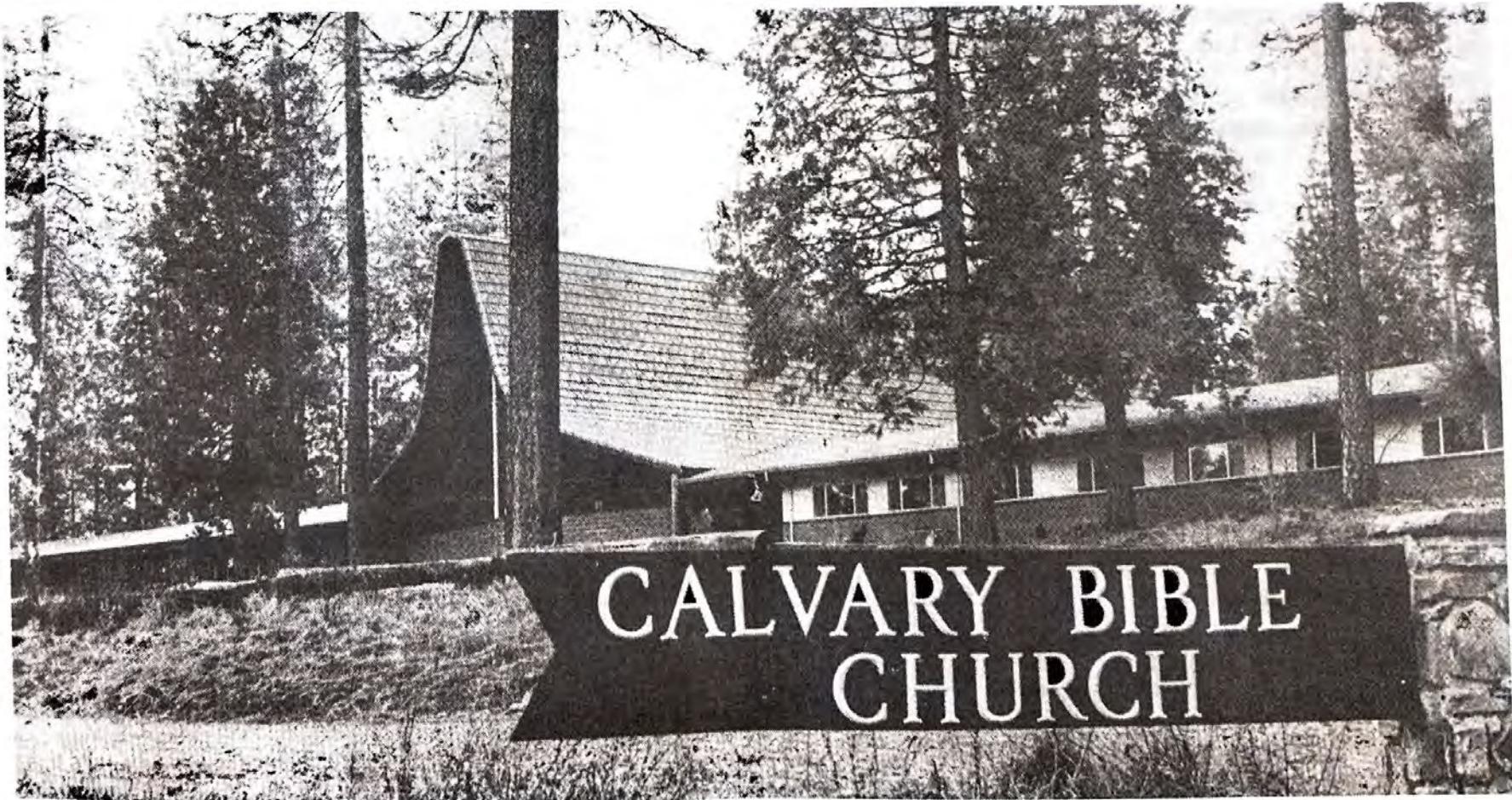
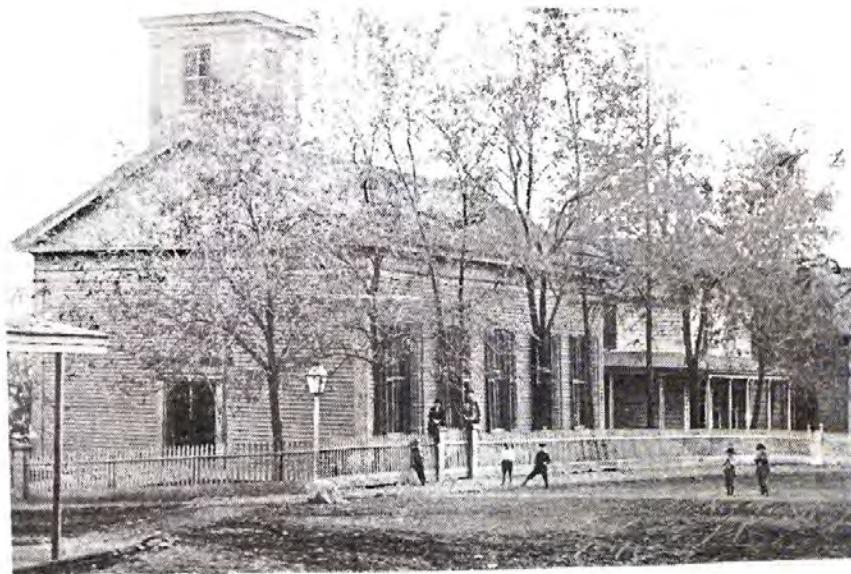
Three years later, June 20, 1970, the second of our young people, Carolyn Jones was married to Brazilian missionary, Ary Velloso, invaluable member of Overseas Crusades team in Sao Paulo, and together commissioned to served in that area.

Their most effective ministry has culminated in the establishment of a Bible church similar to ours, to meet the needs of the neglected middle and upper classes of that great city. This church has grown to about 1,000 members and two sister churches have been established. Carolyn has an effective outreach to women through evangelistic teas and luncheons. They have a daughter Rosalee and son Dick.

David and Jeanette Rayburn enter Dallas Seminary in the fall of 1978 with the ministry as their goal.

During the 1970's, four of our young people have served overseas as short-term missionaries: David Rayburn with the McFarlands in Sweden; Allyn Hodges with one of Jim Kemp's Vencedores por Cristo teams in Brazil; and Lori Melugin with another VPC team at a later date. Sylvia Jones served as English secretary to the O.C. team for one year and then returned to Sao Paulo later where she is secretary for an English mission board.

John England spent six weeks the summer of



1978 with a Venture for Victory baseball team in Latin America under Overseas Crusades Sports Ambassadors' program of evangelism through sports. In the 50's, Mike Noble played basketball with one of the teams that visited the Orient.

In a sense we backed into obedience to the Great Commission, "Go ye into all the world and preach the Gospel to all creation." First, "Jerusalem, Judea, Samaria and even to the remotest part of the earth." (Mark 16:15, Acts 1:8)

We sent our missionaries out to foreign fields first, and then began to give greater attention to our "Jerusalem, Judea and Samaria." Without a doubt they have contributed toward this expanded vision as they have returned to us from time to time, instilling in our minds and hearts their compelling desire to reach the lost with the good news of redemption through the Lord Jesus Christ.

Our young people have been greatly blessed through contacts with our missionaries on furlough, and many have responded to God's call.

A discipling program was begun among the young people under the direction of the Prathers that has continued to expand, and over the years many adults also have been discipled, resulting in a significant strengthening of the Body.

Then and Now

It would require a volume much larger than this to tell the complete story. Of Sunday School changes -- from the day when all pre-school children met in the "parlors" of the church under the loving instruction of Miss Elizabeth Garland (my first Sunday School teacher), while other

classes met in the four corners of the sanctuary, including Miss Abbie Wright's adult Bible class.

Enrollment is not much larger now than at the time of Rev. Tedford in 1916 when we reached 338 (where did we put them!), but the organization is far superior. Classes are available for all age groups, from nursery to five electives for adults. Teachers have had more training and we look forward to greater things with a full-time Christian Education director.

Choirs varied. Early in the 1900's we had an excellent quartette, at other times less impressive volunteer choirs; at times none. Rev. Fravel was gifted in this area, and trained a choir of approximately 24 voices. There was always a shortage of male voices which makes us really appreciate our present well-balanced choir.

Mildred Hollow continued this service for many faithful years, followed for a brief time by Dorothy Lusk. At present we rejoice in the ministry of an excellent choir under the able direction of Louann Gallagher.

Radical changes have taken place in the ladies groups. From the "ladies aid" of early days that engaged almost wholly in fund-raising projects to the 1950-1970 groups that devoted their efforts entirely to missionary service, there has been a significant change.

One valuable service to families has been the Christian food club. These members are able to buy in quantity from wholesalers or farmers making possible considerable savings.

The one strictly women's group, the faithful deaconesses, direct in supplying meals to

bereaved families, new mothers upon their return from the hospital, in cases of illness or any great need. They provide for the entertainment of visiting missionaries, twice yearly hold clothing exchanges, visit the ill and shut-ins, and the first Sunday of each month prepare the communion.

One of the most recent additions has been the Library under the supervision of Margaret Phariss and pastors. From a mere handful of books, this has grown to a very respectable number of excellent works by leading Christian writers.

Of great benefit to young mothers over the past six years has been the Christian Homemakers Workshop under the leadership of Connie Nies. This nine-week course, spring and autumn, is designed the first hour to present the scriptural role of the wife and mother, followed by an hour of demonstration of different homemaking skills.

While Wolf Mountain summer camp for children and young people was not a church-related project, it was the culmination of the dream of Dick and Norma Jones, loyal, faithful members of the church (Dick served as an elder for years). Over the years, the camp has expanded and has been a source of great blessing to many young people. It continues today under the direction of Harvey and Bonnie Ewert. It has had the blessing of the church and support of many members.

The camp swimming pool has served on many occasions as a baptistry for our members, and men's and women's retreats are held at the conference grounds each autumn.

As you can see, over these 125 years, there have been turbulent times, peaceful times, times of growth, times of recession, spiritual highs and spiritual lows, but through it all God preserved a

nucleus of true believers who adhered to the Word of God, and were willing to change whenever necessary to comply with its teachings.

All glory and praise to God that today as an independent, Bible-based church, we are increasingly committed to the doctrine of inerrancy of Scripture; the Sovereignty of the Triune God, Creator and Sustainer of the universe; to the Lord Jesus Christ, One with the Father, the virgin-born all-sufficient Savior of sinful man; and His Holy Spirit our present Guide and Helper.

We believe in the return of Christ, first to deliver true believers from judgment to come upon sinful mankind, and finally to rule and reign upon earth as King of Kings and Lord of Lords.

Admonition from Scripture: "From everyone who has been given much, much will be demanded." (Luke 12:48a,NIV)

Postscript

While stated in the foreword that this was not to be a chronicle of members, but rather of God's faithful dealing with us as a church, some of the early church leaders have been mentioned, and certainly this history would be incomplete without mentioning other families that have contributed years of faithful service, having held responsible positions on a church board: Allen and Shirley Miller, loyal active members for 38 years; Frances Thompson, 31 years; Dick and Norma Jones and family, Dr. Jack and Thelma Rayburn and family have made immeasurable contributions to church and Sunday School. The devotion and generosity of the following families: Schoellerman, Berk, Fraker, Kinch, Davey, Troutman, Qualls, Dunham, Bigelow, Gallagher, Parmen.....

What more shall I say? For time (and space) will fail me if I tell of those families that have joined our fellowship since the arrival of Pastor Simpson, making valuable contributions as they served on church boards: Blecksmith, Hodges, Antone, Edward, Blount, Nash, Weiss, Mayfield, Davidson, Mosher.....

Without a doubt, there are some people and events that should have been included. I cannot guarantee all the dates and this is not a literary masterpiece but such as it is, it is a gift to you my beloved church family from one who shall be eternally grateful for lifelong membership in this body of believers.

Thank you, Lord, for enabling me to write this to your glory on the occasion of our 125th Anniversary.

1978 to 1986

HISTORY UPDATE 1978-1986

Eight years have passed since the writing of our church history on the occasion of our 125th Anniversary, so it seemed appropriate to bring it up to date on another special time in our history: the burning of our mortgage on July 6, 1986.

During these years much has been done to improve the building and grounds. The parking lot surfaced and a second about completed at the rear of the building, lights installed, a children's playground added, improved sound system installed, new roof on north wing, constitution revised, church policies defined for staff, facilities, finances and deacons' ministries.

From 1978 to 1983 our morning services were broadcast over KNCO; in 1979, Combie Bible Church (sister church) became self-supporting; in 1980, at Jim Kemp's request, the church sent Pastor and Barbara Simpson to Brazil for a month of minister-to-minister conferences, and we participated in Walk Through the Bible.

As we approached the end of twenty years of consistent growth (1963-1983), the winds shifted their course and we sailed into choppy seas. But just as wind is invisible, so it is impossible to fully understand or accurately assess the cause or effect of the turbulence that struck us. Therefore, since only God knows and truly understands the entire situation, it certainly is not within my province to attempt to explain, accuse, or excuse any act or any person involved.

During this time many changes took place: Some, deeply wounded left our fellowship; some have returned. Others have availed themselves of God's unfailing healing power and have become stronger in faith.

Pastor Ronald Simpson moved to Porterville to minister in the Strathmore First Baptist Church; Associate Pastor Paul Goeller to Seattle to enter the university for further training; C. E. Director, Allan Kreiss, to work with a local business firm.

"If we could see as God can see....," we would understand, but we leave it in His all-wise, all-powerful, loving hands and trust Him to give us the grace to forgive, forget and love one another as He loves us.

Reconstruction Begun

In August 1983, a Pastoral Search Committee of 15 members was appointed consisting of seven elders and eight men and women representing the church body.

A prospectus containing information concerning the church and community, a doctrinal statement and position description of pastor-teacher desired was sent to various seminaries and Bible colleges. Applicants were then sent comprehensive questionnaires which were carefully and prayerfully examined by the committee.

Most applicants were not within the age bracket we felt desirable, they lacked seminary training or the emphasis of their ministry not in accord with ours. Consequently, the search took about nine months with the committee meeting weekly to pray and continue searching.

Then, in April 1984, God moved so definitely in directing our attention to Ed Neuenschwander, that after the first interview, many of us felt confident that he was the one for whom we were searching. Further dialogue between the elders

and Ed and CanDee finally brought the committee to the unanimous conclusion that the Neuenschwanders were God's answer to our long, prayerful search, and every passing week since then has confirmed that decision. On August 23, 1984, Ed officially became our pastor, and we continue to give thanks to God for his ministry.

The healing process started when Ed began proclaiming and demonstrating love, compassion, understanding, and the Holy Spirit applied the Word to many hearts. Healing and growth continued week by week as the Word of God was applied to our personal lives, wisely, clearly, lovingly.

Ed asks us to "renew our commitment to uphold the priorities of prayer, obedience, purity and humility that we may never stand in the path of God's achievement in our lives."

Pastoral Staff

Ed and CanDee Neuenschwander with their children, Heather (16), Joy (13), Timothy (6), and Jonathan (4) came to us from Fullerton where Ed served at the Evangelical Free Church. Ed was Director of Counseling Ministries with Insight for Living, a radio program featuring Dr. Charles Swindoll. He also wrote the Bible study guide for I. F. L.

Ed was ordained in 1977 and received his Master of Divinity Degree from Talbot Seminary in 1983. CanDee is a graduate of Biola University, and is also a qualified interior decorator. Both are widely used in couples conferences and have coauthored a book for couples: Two Friends in Love, Growing Together in Marriage.

Tim Lacy, with his wife Betsi, and daughters, Jana (9) and Allison (6), joined our staff November 1977, as Youth Pastor. He was graduated from

Biola University with a B.A. Degree and was ordained July 22, 1979, with Ron Hafer of Talbot and Dr. Barbieri of Dallas participating in the ceremony. Tim received his M.A. Degree in Christian Education from Talbot Theological Seminary in 1982.

Tim's role was changed in 1983 to that of Associate Pastor/Administrator, where he has excelled as the latter while also functioning as a beloved pastor.

Mike and Debbie Rydman were appointed to the Youth Ministry in December 1983, after a six-month internship. Mike received a B.A. Degree in 1979 from Seattle Pacific University and in 1984, received a Master of Divinity Degree from Western Conservative Baptist Seminary. He was ordained as a Minister by the Rolling Hills Community Church, Lake Oswego, Oregon on June 14, 1983, and was recognized by Calvary Bible Church in June 1984 where he has served with distinction. Their son Stephen was born on March 3, 1986.

Tom Sweetman interned from July 1983 until February 1984, when he was added to the staff as full-time Counselor. He has provided a service of counseling to couples, families and individuals that has done much to encourage, heal, give direction and meaning to many lives. He has filled the pulpit admirably on several occasions and offers classes on counseling.

Tom was graduated from the University of Northern Colorado in June 1982 with a M.A. Degree in Counseling Psychology. At the Board Meeting on December 10, 1985, Tom's licensure took place; he was recognized and commissioned as a Minister of the Gospel of Jesus Christ through the ministry of Calvary Bible Church. On February 2, 1986, a special licensure service was held to formally recognize Tom's commission.

Tom and his wife Cathy (a sweet singer) have two sons, David (4) and Jonathan (6 months).

Leadership Team

Elders: Ty Blount, Ed Greenhood, Dan Hale (Chairman of Elders), Ed Kingham, Bill Krapfel, Jack Nash (retired), and Al Urke (Chairman of Board). The Pastors are members of the Board of Elders.

Deacons: Tom Hart, Allyn Hodges, Ken Hollingsworth, Mac McGregor, Bill McQuerry, Jack Murphy (Chairman), Paul Nies, Garth Veerkamp, Larry Wagner and Mark Winger.

Deaconesses: Sheila Blecksmith, Kathy Hart, Brenda Hodges, Barbara Hollingsworth, Ethel Neufeld, and Donna Nies (Chairman).

Support Staff

Jane Sturgill, Sue Frey, Susan Stonesifer, Secretaries; Stan Warn, Bookkeeper; and Ron Mayfield, Custodian.

Organization

Worship Services: Sunday, 9:30 and 11:00 a.m.; 6:00 p.m.
Communion each month on third Sunday
Baptisms at Wolf Mountain Camp and at the Gallagher's home
Junior Church for Grades 4 through 6 at 9:30;
 Grades 1 through 3 at 11:00
Nursery, adult supervised
Sunday School, graded classes from one year through 6th Grade; strong balanced program.
Involvement of couples in younger groups has been of untold benefit to children, especially from single parent homes.

Adult classes both 9:30 and 11:00 hours
Our only limitation is space.

Daily Vacation Bible School for kindergarten through 4th Grade
Day Camp for 5th and 6th Grades

Christian Education Director

On March 23, 1986, the position of Director of Children's Ministry for two year olds through sixth graders for both Sunday and weekday activities was affirmed by the congregation. Peggy Coalson was appointed to fill this position.

Lil Seeds (1981), Director Peggy Coalson

A Christian enrichment program for preschoolers aged 3-5 is held at the church Tuesdays and Thursdays during the school year; two sessions provide Bible stories, games, crafts, outside play and some pre-kindergarten skills. Moms work one day each month.

The philosophy of Lil Seeds is based on the belief that parents are the main disciplers of their children. Lil Seeds is designed to assist in this process.

Youth Ministry

Youth Pastor, Mike Rydman, plus approximately 20 faithful assistants have led 120 young people from Junior High to College age in effective ministries.

Since Easter week 1982, groups of young people with their sponsors have gone to Mexicali to work in outreach evangelism under the direction of Azusa Pacific University. This year, 1986, 33 young men and women and six adults had the most fulfilling week of their five-year ministry.

Their interest in Christian service also takes the college and junior high groups to Etna each spring to assist Kidder Creek Orchard Camp open for their summer season, while the high school youth give significant help in the preparation for the opening of Wolf Mountain Camp.

Numerous trips, retreats, summer excursions into the mountains provide continuing recreation in addition to Bible study for spiritual growth.

Increased interest in personal evangelism among their peers is evidenced and our CBC students are leading an early morning prayer meeting at Nevada Union High School Campus. Their sponsors' goals are being met: "Truth shared through Relationships to elicit a Response."

Pioneer Girls

Pioneer Girls (1981) under the guidance of Randi Veerkamp has expanded to three groups including 35 girls, 1st through 5th Grades.

This world-wide, Christ-centered program has as its aim, "Making Christ a part of every phase of a girl's life," and includes a wide variety of activities.

Junior High Girls

Junior High girls meet Monday evenings under the leadership of Marie Clapsaddle. Their goals are identical.

Adults

Home Bible Studies provide instruction and fellowship for about 100 men and women in 15 separate groups.

Men's Prayer Meeting 6:30 Tuesday mornings at the church followed by breakfast at a local restaurant.

Maxi's (since 1972) meet at the church for a 6:00 p.m. potluck on the second Tuesday of each month under the leadership of Jay and Doris Bristow. This is a popular time of fellowship for the retired.

Midi's, 4 new groups of about 30 each, singles or couples between college age and retirement meet once a month in various homes for fun and fellowship.

Periodic retreats for spiritual growth, planning and fellowship are held at various locations by members of staff, the Women's Ministry and young people throughout the year, while all age groups participate in winter sports, roller skating, gym nights, summer picnics and campouts. The annual Family Campout takes place in July at some mountain campsite.

Service

Deacons - Deaconesses

The deacons have the responsibility of maintaining the church property--building and grounds, parking lots and the bus. In addition to these duties, they are responsible for the finances, the ushers, the evening fellowship-times, the prayer chain and the ever-present people needs. One deacon acts as liaison with the deaconess board.

An ever-increasing, critical need for parking space has been the concern of the Board since 1982. Pay-as-you-go has been the policy and the prayer is that the remaining funds will be supplied that it may be completed by the target date July 6, 1986.

The deaconesses prepare communion, assist in baptism, provide for meals in time of family illnesses or bereavements, arrange flowers for the sanctuary, rosebuds for newborns, Christmas baskets for the needy, greeters for the morning services, help in the nursery, visit the sick, arrange hospitality for visitors, and meet people needs wherever they exist.

Custodian

Ron Mayfield, a man with six hands (surely!) engineers the sound system, the temperamental furnaces, the cleaning and upkeep. He functions as electronic consultant, car mechanic, and is in a word, "Mr. Fix-it." He supplies the oil that keeps everything running smoothly and ministers to the ministers--all with a smile.

Office Staff

Stan Warn, our bookkeeper, is diligent in keeping our financial records in good order, and quietly on his own time lights up the narthex and halls with lovely bulletin boards; while the efficient, dedicated office staff lights up everyone's lives!

Fair Ministry

A continuing outreach to the community over 36 years, the chapel at the Nevada County Fairgrounds exposes fairgoers to the Gospel by a variety of methods.

Women's Ministries

Several years before the present structure of Women's Ministries, Helen Johnson taught Bible classes and Connie Nies held Homemakers' Workshops. By 1981 these had merged into today's Women's Ministries directed by Jennie Watkins until the spring of 1986 when Lynda Murphy assumed leadership.

Approximately 80 women meet throughout the school year each Tuesday from 10:00 a.m.-12:00 noon. The first hour is spent in small group Bible studies followed by an hour of sharing and prayer. Evening classes, held at the homes of Shirley Miller and Cindy Nyman; Sunday morning class at the church taught by Pat Rose.

Bible studies have been written by Jennie Watkins, Peggy McQuerry, Helen Johnson and Hlynn Metz. Tom Sweetman has conducted classes on counseling while Tim Lacy lectured on the themes: I Peter and Lifestyle Evangelism. Luncheon speakers contributed much inspiration; yearly retreats, growth and power; homemaking classes and crafty coffees, fun and fellowship.

Missionary involvement includes: showers for missionary families on furlough, "Christmas in Summer" gift boxes for all of our missionaries here and abroad at Christmas-time, while prayer groups meet to pray for specific needs.

Their goal has been individual involvement and individual growth in Christ, and they rejoice in the evidence of this taking place in many lives. For this growth, credit is given to the centrality of God's Word in their ministry.

Missions

The appointment of a Missions Team in 1983, under the leadership of Ty and Pam Blount, presently Bob and Sheila Blecksmith, has resulted in increased interest (prayer and/or financial support) in our missionary family which has grown from two to nine couples under seven missions.

Jim and Judy Kemp (1967) Overseas Crusades, Sao Paulo, Brazil

Ary and Carolyn Velloso (1970) Overseas Crusades, Sao Paulo, Brazil

Craig and Barbara Prather (1976) Central America Missions, Bilbao, Spain

Chuck and Doni Antone (1982) Waikiki Beach Chaplaincy, Honolulu, Hawaii

John and Jolene South (1983) Officer Alive! Portland and Washington Counties, Oregon

John and Pam England (1985) Athletes in Action, Campus Crusades, Colorado Springs

Glenn and Mary Ann Murray (1984) Western States Fellowship

Sergio and Miriam Ramirez (1985) Central America Missions, Bilbao, Spain

Chris Jones (1986) InterVarsity, Florence, Italy

Yearly church commitment to missions: \$42,060. A recent survey revealed that \$77,000 a year is contributed to a wide variety of missions outside of our regular church contributions.

Sunday School classes are encouraged to "adopt" a missionary family and keep in touch with them, and each Sunday School room has been supplied with a world map with pictures of our missionary families. A monthly newsletter keeps the membership and missionaries informed, and several prayer groups pray regularly for specific missionary needs, for the church body and nation.

One of the most effective means of keeping in touch has been through occasional phone calls directly to the overseas missionaries during the morning service from a pulpit phone linked to the public address system.

All of our missionaries have visited us within the past two years, bringing blessing and inspiration.

Libraries

New life was infused into the Book Library when the location was changed and Dorothy Keeny was installed as librarian. Increased interest and increased volume have resulted.

The Tape Library under Robert Keeny's management provides an opportunity for absentees to hear tapes of services missed, or review those that have been a special blessing. There are also tapes on the family, doctrine, Christian living and service.

There is also an Audio-Visual Library for church or personal use with Priscilla Mayfield as librarian.

Music

Music has been supplied for many years by an excellent adult choir under the direction of Louann Gallagher; two delightful children choirs from 1979: Joy Singers (1st to 3rd Grades) and Praise Singers (4th to 6th Grades) trained by Doris Warn, at present by Jean Huntsinger, while Doris directs a choral group, "Heaven Bound," that provides special numbers on occasion. Future plans include a Minister of Music.

Conclusion

Please understand that for every leader mentioned there are many faithful assistants who, for lack of space, cannot be mentioned but fully known to God--"unsung heroes all"!

Finally, my deep gratitude for the privilege of updating this history--(possibly my swan song ?)--and for the blessing of being a life-long member of this fellowship--since childhood--what a rich heritage is mine!

But most of all, profound gratitude and thanks to God for preserving this church throughout these 133 years of growing apostacy; enabling us to declare this July 1986, our steadfast belief in the absolute authority of the inspired Scripture, the Triune God, the Deity of Christ, His virgin birth, sinless life, sacrificial death, triumphant resurrection, His imminent bodily return for the true Church, and ultimately to reign as King of Kings and Lord of Lords. To God be the glory!

"To whom much has been given, much will be required."

THE CHURCH HAS BEEN SERVED BY THE FOLLOWING PASTORS

<u>NAME</u>	<u>BEGAN</u>	<u>MINISTRY</u>	<u>ENDED</u>	<u>TERM</u>
J. G. Hale	Mar. 1853	Mar. 1857		4 yr.
Martin Kellogg	Mar. 1857	Sept. 1859		2 yr. 3 mo.
J. Kimball	Nov. 1860	Feb. 1862		1 yr. 3 mo.
W. Frear	Feb. 1862	Mar. 1864		2 yr. 1 mo.
W. S. Snow	May 1864	Aug. 1865		1 yr. 3 mo.
M. J. Savage	May 1866	Aug. 1867		1 yr. 3 mo.
T. J. Thurston	Jan. 1868	Sept. 1872		4 yr. 8 mo.
W. J. Brier	Aug. 1873	Nov. 1876		3 yr. 3 mo.
G. F. G. Morgan	Dec. 1876	Oct. 1879		2 yr. 10 mo.
W. A. Tenney	Jan. 1881	Aug. 1884		3 yr. 7 mo.
R. H. Sink	Aug. 1884	June 1889		4 yr. 10 mo.
D. D. Bowman	July 1889	Mar. 1891		1 yr. 8 mo.
S. G. Emerson	Sept. 1891	Oct. 1892		1 yr. 1 mo.
Leonard J. Garver	Aug. 1893	May 1898		4 yr. 9 mo.
B. D. Naylor	July 1898	June 1902		3 yr. 11 mo.
F. E. Dell	Sept. 1902	July 1906		3 yr. 10 mo.
Richard K. Ham	Oct. 1906	Mar. 1908		1 yr. 5 mo.
F. E. Dell	Jan. 1909	Aug. 1910		1 yr. 7 mo.
Ben F. Sargent	Oct. 1910	Aug. 1913		2 yr. 10 mo.
J. E. Tedford	Feb. 1914	Feb. 1919		5 yr.
Clarence E. Robinson	June 1919	Sept. 1920		1 yr. 3 mo.
F. E. Dell	Jan. 1921	Jan. 1923		2 yr.
Elmer O. Chapel	May 1923	June 1939		16 yr. 1 mo.
Herschel Fravel	Nov. 1939	Mar. 1945		5 yr. 4 mo.
Willard Turner	July 1945	June 1952		5 yr. 11 mo.
Rhys Miner	Oct. 1952	June 1959		6 yr. 8 mo.
James V. Best	Aug. 1959	Feb. 1963		3 yr. 6 mo.
Clare E. Cardy	June 1963	Mar. 1967		3 yr. 9 mo.
Ronald L. Simpson	Sept. 1967	Nov. 1982		15 yr. 3 mo.
Paul R. Goeller	Nov. 1982	July 1984		1 yr. 9 mo.
Edgar Neuenschwander	Sept. 1984			

Others who have supplied the church pulpit for terms less than one year are: William Patten, C. H. Pope, J. T. Willis, Martin Post, C. J. Josselyn, B. F. Perkins, L. P. Winslow and E. H. Hadlock.